Vol. XXIII APRIL, 1910 No. 4.

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

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LUTHER LEAGUE REVIEW

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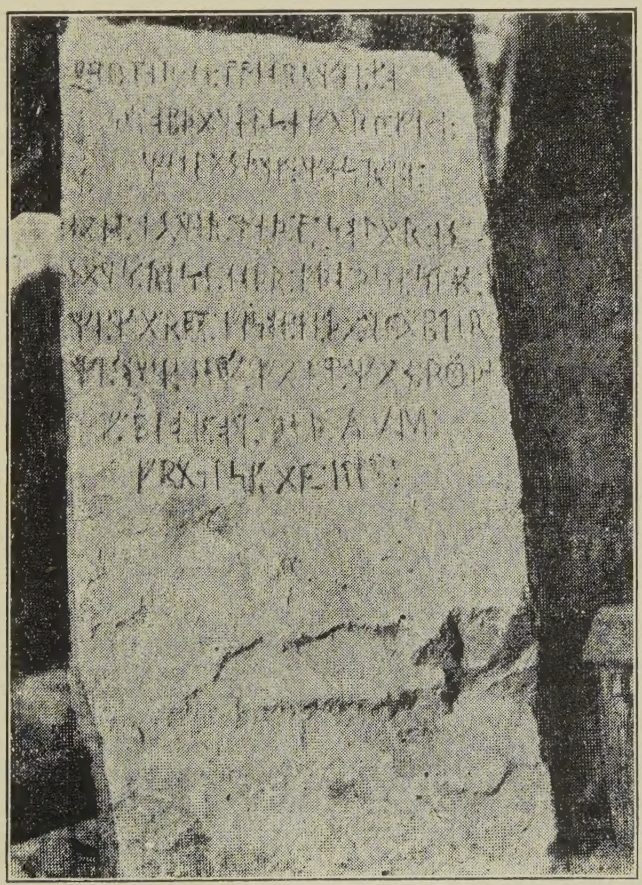
Of the Church—By the Church—For the Church

Luther League Review

Testimony of the Runesten

Norseman Here 130 Years Before Columbus

NEAR Kensington, in Minnesota, a Runesten has been found. The inscription on this Runesten is as follows:



Eight Goths (Swedes) and twenty-two Norsemen on a voyage of discovery from Vinland westward. We had (pitched) camp by two reefs (skjaer) one day's journey from this stone. We were out fishing one day. After we came home we found ten men red

with blood and dead. A V M
(Ave Maria?)
Save us from harm.
We have ten men by the ocean
to watch
our ships 14 days journey
from this island. Year 1362.

This rock was taken from below the roots of a tree on a farm near Kensington, Minnesota. The genuineness of this rock has recently been satisfactorily solved by Prof. Dr. Andrew Fossum. He has made a special report to the Norwegian-American Society. The tree under which this rock was found has at least twenty-five years' growth. The controversy centered itself more on the inscription than formerly, although the location in which it was found seems to present a problem. One thing, it makes it appear as an invasion of America by foreigners before the time of Columbus, by a route other than through the St. Lawrence and Great Lakes.

Dr. Fossum is an eminent archaeologist who has had years of experience among the excavations and ancient inscriptions of Greece. He took the matter up and investigated it thoroughly and scientifically. He based his research on the simple unaltered text on the rock and on United States, Canadian and State geological and forestry reports and upon the testimony of various river men and navigators. The Runesten now promises to become widespread in its publicity and will arouse the historians both here and abroad.

This stone was found in August, 1898, by a farmer in Douglas County, Minnesota, and on the stone is a runic inscription. It is in an excellent state of preservation. It seems to have fallen shortly after it was erected. The grass and earth soon covered it up and protected it from the weather.

Who would have thought that Norwegians and Swedes would have reached the western plains 130 years before Columbus discovered America. The claim appeared incredible and it took some time to recover from the suspicion that naturally clung to the find.

Attention has been called to the stone frequently and always with increasing interest. The difficulties in connection with the stone have been solved by Professor Fossum. Professor Fossum's conclusions are practically, as follows:

From the east coast of Canada two routes have led westward, one by way of the St. Lawrence and the Great Lakes and the other by way of Hudson Strait and Bay and the Red River Valley. Both routes have been in use since their discovery. In course of time, however, the development of the southern route has advanced to such an extent as almost to exclude the other. Lines of railway built along its shores have contributed to make this the general route to the West and the bulk of westward travel passes over this route either by boat or rail. While the southern route has gained in the progress of centuries, the northern has lost. The Hudson Bay Company has gradually, since 1859, transferred its business to the southern route, but before 1859 all the supplies required by this company were shipped from London to York Factory on Hudson Bay. The annual ships bringing supplies from London landed at York Factory every summer and carried back cargoes of furs and skins. From York Factory the so-called "York boats" went up the Nelson River to Lake Winnipeg, the Red River and elsewhere. The first colony of Norwegians landed west of York Factory in 1619. The Highlanders who came to Canada on the recommendation of Lord Selkirk and afterward settled in the Red River Valley arrived at York Factory in the year 1811-1815. Before the advent of the railroads the northern route appeared to people in Northern Europe the more preferable as it is shorter and they could reach further into the West without change of boats. The Hudson Bay Company used this route as it was the "shortest and the best." That the inscription does not coincide with our view of going west by the St. Lawrence River and the Lakes points to the fact that it antedates the use of the Lake route.

From York Factory at the mouth of the Nelson River the so-called York boats passed up the Nelson River or the boat route (Hays and Hill Rivers and a series of lakes) into Lake Winnipeg and the Red River. These boats had flat bottoms, were pointed at both ends, had a crew of nine men, and could carry three or four tons. The numerous rapids and portages between Hudson Bay and Lake Winnipeg did not prevent the Hudson Bay Company from using this route to its head station at York Factory. Nor should we forget that before the advent of the railways, the streams were utilized to a greater extent than now and that most watercourses had

(*Continued on page* 16.)

Luther's Coat-of-Arms*

BY REV. CARL J. SOEDERGREN

IN later mediæval times, beginning with the Crusades, it became the practice of the knight, especially, to wear armorial insignia on his shield or cloak to distinguish him and make him conspicuous in battle. The design was usually suggested by his name, his previous occupation or position, the province of his home, the object of his ambition, or some extraordinary event in the history of his family. The arms of Luther's father consisted of a crossbow with a rose on each side. The origin and meaning of this design are unknown; but it had been handed down through many generations, which would suggest the possibility, even the probability, of Luther being a lineal descendant of one of the old knights, who took upon himself the sign of the cross and fought the "battles of the Lord" as a Crusader against "the terrible Turk" in the Holy Land. It was at least pre-eminently fitting that Luther should have a coat-of-arms as his very name means, "one renowned in battle"; and he certainly did fight "the battles of the Lord" as a valiant knight in a far greater and truer Crusade than those of the preceding centuries.

As early as 1517 Luther changed the design of the paternal escutcheon to a cross in the center of a red heart—embedded in the bosom of a single white rose—resting in a field of azure—and surrounded by a ring of gold. In 1530 these arms were engraved on a ring and presented to Luther by friends, while he was sojourning at Coburg. The circumstances were the following:

During the great Diet at Augsburg, 1530, Luther was constrained to remain at a fortress overlooking the little town of Coburg. He himself did not see the necessity of this arrangement, but because he was as practically outlawed as though a price had been set on his head, and because his life was necessary to the cause of the Reformation, he was urged by his friends to submit. About the 30th of June, the great day of the Diet, Jonas announced to Luther that the Duke John Frederick had ordered the arms of the reformer to be cut in stone for a signet ring. The ring was not ready, however, until in September. But on the 14th of that month Luther received a visit from the Duke and Count Albert of Mansfield. The former brought him the ring, which proved to be even too large for his thumb. They had apparently taken for granted that his physical proportions corresponded to his mental greatness. Luther thanked them, remarking that lead had been more fitting for him than gold. In the meantime his friend, Spengler, of Nüremberg, had requested Luther to explain the meaning of the arms, and he replied in a letter translated in part as follows:

COBURG, July 8, 1538.

Grace and Peace in Christ!

My dear kind and courteous friend and sir:

As you request to know if my arms are properly hit upon, I take pleasure in communicating to you my first ideas, which desired to epitomize in my signet as a badge of my theology. The first is a black cross on a heart in its natural color, to remind myself that faith in the Crucified is our salvation. For if we believe from the heart, we become righteous. But although it is a black cross that mortifies and causes pain, it still leaves to the heart its own color and does not destroy our nature—that is, it does not kill, but rather keeps the heart alive. For the righteous shall live by faith, but—by faith in the Crucified. But this heart should be placed in a white rose to show that faith gives joy, comfort and peace. Therefore the rose should be white and not red, because white is the color of the spirits and the angels. This rose should be set in an azure field, because this joy in the spirit and faith is a beginning of the coming and heavenly joy, indeed already contained in it and anticipated in hope, but not as yet revealed. And around this field a golden ring, because this heavenly happiness is eternal and everlasting, and as much more precious than all other joy and riches as gold is the foremost and most precious metal.

"Christ, our dear Lord, be with your spirit unto that life. Amen."

Our address at this occasion will be an amplification and application of the contents of this letter. The central object of the Lu-

*A chapter from "The Sure Word of Prophecy," copyrighted and published by the German Literary Board, Burlington, Iowa.

theran faith is the cross of Jesus Christ. To borrow the words of Paul: the Luther Church has "determined to know nothing among the denominations save Jesus Christ and Him crucified." That is our life, our light, our strength, our joy, and our one sufficient hope. Christ crucified is our redemption from sin, death, hell and the devil. Christ crucified is our full and complete atonement with God. Christ crucified is our salvation from the power of darkness to the glorious liberty of the sons of God. We have been "made right with God," not because we are "trying to do the right thing," not because we are "good enough," not because we "do not smoke or drink or swear," not even because we have "gotten religion," but by His perfect obedience unto death, even the "death of the cross." "Because we thus judge, that one died for all, therefore all died." "We are crucified with Christ." The whole died for the part. I died on the cross in Him, when He died in my stead, and my guilt is taken away. Jehovah "laid on Him the iniquity of us all," and the sin of the race of Adam was atoned for by the death of that only Mediator on the cross of Calvary. Once for all He entered the great sanctuary of the universe and obtained an eternal redemption. "Finished," was the cry of "the Lamb of God that taketh away the sin of the world." Therefore we sing in the joyful assurance of faith:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

But—this cross must be found in the heart, not outside of the heart. The mere fact that Jesus died—the historical event of His crucifixion 1,900 years ago—is not my personal salvation. I am redeemed, indeed, and the gates of the prison-house have been carried away forever. But only by faith do I enter into the light of day; only by faith do I realize my freedom; only by faith do I share in that redemption. By faith "from the heart" we receive the life, the righteousness and the peace of God through Jesus Christ. By faith we actually possess as our own all that Christ has gained and become. By faith in Him Christ takes up His abode in our hearts; and this possession and presence of the perfected and glorified Saviour in our hearts is our salvation. "God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." "The righteous shall live by faith, or the just by faith shall live." "Whosoever believeth in Him shall not perish, but has eternal life." "Being justified by faith we have peace with God through our Lord Jesus Christ."

Notice here in passing, that the common expression "for Jesus' Sake" is not a strictly Lutheran phrase, because it is not a Scriptural phrase, not occurring a single time in the Scriptures. It can, of course, be properly used and understood, but it should not give the impression that Christ is at one angle of a triangle, so to speak, that God looks at Him and then, turning His attention to us, deals with us in a certain manner on Christ's account. For the Father dwells in the Son (John 14:10), and "Christ is us" is "the hope of glory." We are accounted righteous because we have the righteous Christ in our hearts by faith. Therefore we read in our Church Prayers: "Through Jesus Christ, Thy Son, our Lord—Durch Jesum Christum, Deinen Sohn, unsern Herrn—genom Jesus Kristus, din Son, var Herr."

For this reason also Christ crucified is the central truth of the Bible—Old and New Testaments alike. Such was Luther's Bible; such is our Bible. To the Lutheran the Bible is not a mere Reader, History, source of information, or a bundle of lesson-leaves. It is a very means of living, divine truth and grace. It is divinely inspired because its truths contain the living Christ. It is His Spirit which breathes life and sheds light into the heart of the reading and praying believer. In the Bible we touch the hem of the garment of Christ. It is human as Jesus was human, but "within dwells the fullness of the Godhead." It is not a dead diamond; it is a grain containing life—food for the hungry soul. "My words are spirit and are life." Of the Scriptures we may say in truth as an American poet has said of his own writings: "Camerado, this is no book; who touches this touches a man." Faithless criticism may part its garments and crucify its Christ afresh in our day; but it shall rise again to the discomforture of its enemies and to the joy of its sorrowing friends. The Christ in the Bible shall be resurrected out of the sealed tomb, and the Church that has been crying "They have taken away my Lord, and I know not where they have laid Him," shall once more hear the voice of the risen Lord

and worship at His feet. "The Word they still shall let remain, and not a thank have for it!"

Christ the crucified is also the central reality and essence of our Sacraments. With us they are not mere empty symbols. Baptism is the arms of the Saviour, into which He takes up the little ones, lays His own hands upon them and blesses them. It is the seal of forgiveness acquired by Christ, the genesis of a new life—His life—the gift of His Spirit, the entrance into His kingdom. In the Holy Supper we receive the glorified body and blood of Christ, not—"microbes." We receive the divine Truth and Grace which is the form and substance of the risen Saviour. Not finite and sin-clouded reason settles the matter with us, but the "das ist" of the Word of God—as it did with Luther at Marburg. We cannot conceive of a Sacrament of the Altar with Christ left out. No, it is the personal spirit-communion of the Bride of the Lamb and the heavenly Bridegroom.

And the Church! What is it? Not a colossal machine, not a gigantic trust, and not a mere society; but the body of believers of which the same Christ is the head and the heart, in which dwells His "soul," or Spirit, and in which He prepared His members for membership in the Church Triumphant. And the Lutheran church-building is not a camping-ground, and our services are not a ceremony, a social, a dress-parade, or the occasion of flippant levity. The church is our spiritual home on earth, and the spirit of our assembling together is attention, reverence and deep devotion, because we realize the immediate presence of Christ in the Word and the Sacraments.

How about our pastors and their sermons? The Lutheran pastor is not a mediator between a pope and a craven congregation—not a prelate lording it over the flock. Neither is he an essayist, a newspaper reporter, a pulpit orator at a set price, delivering semi-smart preachments for the intellectual entertainment of a hard-to-please audience, not a peripatetic emotionalist or ambitious hypnotist, not a bobbin in the shuttle of a local busybody congregation. He is the servant of the Lord Jesus Christ in the Church, a "Seelsorger," "sjalasorjare," i. e., a carer of souls, a shepherd under the Great Shepherd, a preacher of the Bible, of the Word of God. He does not say: "I believe——," Paul says——, "but I think——," but: "Thus saith the Lord." He proclaims the law of God unto repentance and the Gospel of Jesus Christ unto faith, "not in wisdom of words, lest the cross of Christ should be made void"—that "word of the cross which to them that perish is foolishness, but unto them that are saved the power of God." And this is what the age wants and needs—"the old, old story of Jesus and His love."

But according to Luther's own interpretation of his coat-of-arms the symbol of the cross also stands for the cross of the Christian. The true Lutheran is also a cross-bearer. He follows his Saviour in that path of obedience which "crosses" his own natural will, diverges from the way of the world, and invites the assaults of the enemy—visible and invisible. This cross "mortifies the flesh," but it does not "destroy nature—rather keeps the heart alive." That is, it is the means of putting off the old man of sin, but at the same time putting on the new man, the image of God, and thus preserving the new life. It is the necessary condition or environment of our sanctification. But the secret and power of our new obedience is the love which flows from the heart of the Saviour—the love received by the trust and confidence of a self-surrendering faith in His grace. It must be evolved from within—the stream must flow from the fountain. Compare for illustration the principle and the policy of Calvin and Savonarola, clapping on the "lid" of the law, that of Luther, insisting first on the regeneration of the heart and the creation of a new will, and the different spiritual results—past and present. "Habe Caritatem," said Augustine, et fac quod vis!" (Have the love of Christ in your heart, and then you may do as you please, for you will always do right!) "Law is not to be superimposed from without as a heavy yoke, but to be identified with the new will. Therefore we speak of the "obedience of faith," the faith "which worketh by love," that love which "is the fulfillment of the law." And "red" is the color of that love.

This faith and love is "righteousness, peace, and joy in the Holy Ghost," and is symbolized by the "white rose, to show," says Luther, "that faith gives joy, comfort and peace. Therefore the rose should be white, because white is the color of the spirits and the angels." It is the color of righteousness—the robes of the saints—of purity, of truth, and of the sweet sereneness of a good conscience,

a mind at peace with God. O the lovely beauty and rare fragrance of such a rose, sweeter by far to Luther than the bunch of flowers held in his hand during his disputation with Eck or the roses with which he was wont to adorn the writing-desk of his study, more fair and glorious to every true Lutheran than all the redolent gardens of the East!

This rose rests in a field of blue to suggest the heavenly hope of it all—that hope of the Christian, which shall not be put to shame, and which rises on steady wing high and free above all the vicissitudes of time, ever singing of the joys to come, "anticipated but not as yet revealed."

All is encircled in the ring of gold—the gold indicating its preciousness and the circle its eternity. We may indeed call it the wedding-ring, or perhaps the engagement-ring, of the betrothed of the Lord. The Christian hope is boundless as the blue heavens of God; the pure white truth, faith and righteousness of the believer shall endure; the red glowing love of a heart embracing the cross of Christ shall have no end; and Jesus Himself, the Lord and Saviour—"I was dead, and behold, I am alive forevermore!" This is the meaning of the endless ring of gold.

Young fellow Lutherans! Have you noticed that our colors are also the colors of our country—the national colors: red, white and blue? These are the colors of love, faith and hope; that love which is love to God and our fellow men, that faith which is truth and righteousness in the inner parts, that hope which waits to see the will of God and the desire of the nations of the earth realized. O the awful sublimity of the very thought! But this can be fulfilled only on one condition: that the cross of Jesus Christ becomes the central truth and power of our nation. If Christ, the Redeemer, becomes the object of our love, the contents of our faith, the soul of our hope, then, but then only, will God be our Father and we be His children, then He will be loved above all things and we shall love our neighbor as ourselves, then truth and righteousness shall prevail in the land, and hope shall find its consummation in the Kingdom of God. Then shall God's will be done on earth as it is in heaven, our country shall be "God's country" indeed, and this "Government of the people, by the people, and for the people shall not perish from the earth." Our colors shall be surrounded by the golden circle of preciousness that "shall through all time abide."

Brethren in the Lutheran faith! Do you not see the golden opportunity and imperative mission of our Church in America? Do you see why our President said that "it is destined to be one of the two or three greatest churches and most important national churches in the United States?" God has certainly given us an open door that none can shut. That we are entering, the latest statistics will show. In percentage of growth the Lutheran Church is first; and it now comprises one-half of the Protestant population of the world. We may be pitied, derided, or ignored by those who do not understand. The outsider may continue to "denominate" us "Lutherians." We hear instead God's call to serve our age and country to the utmost of our ability, trusting humbly in the promised help and blessing of our Lord and Master. Do not prove false to your colors! Make sure that your button, pin, or banner is a true emblem of your personal faith —of your individual experience! Be such Lutherans as have actually lived through the great Reformation in your own private lives! Then under this coat-of-arms fight the battles of the Lord in that Crusade, which shall prove to be the "dawn of the coming age," the morning of "the day of the Lord," the sunrise of a new eternity! Therefore "Go up and possess the land!"

—•—

The Fun of Giving

"I am having more fun than any other millionaire alive," said Dr. Pearsons. "Let other rich men go in for automobiling and steam yachts. I have discovered after endowing forty-seven colleges in twenty-four States, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, on April 14 next, I am going to have a squaring up with all the small colleges I have promised money to, and I serve notice that then I am going on a new rampage of giving. I intend to die penniless. If there are any other millionaires who want to have a lot of fun. let them follow my example. I am going to live ten years longer, and during that time I expect to do nothing but give away money. I have given money to twelve colleges in the South. I do not think any of my other gifts have given me quite the satisfaction that these have."

Mr Pearson adds that he does not say this in a boastful spirit, but to suggest to other millionaires how to have a good time.—Selected.

Lutheran Musical Festival

THE Lutheran Church has a rich hymnology. It is a music loving church. In the Fatherland large place is given to music, and the Church of the Reformation has a rich treasury of song. In this country in many of our Lutheran institutions music receives considerable attention.

One of the most widely known musical events in America is the annual rendition of "The Messiah" at Lindsborg, Kan., by the students of Bethany College.

Indeed the annual Messiah festivals at Lindsborg are the most widely known musical events in the Southwest. Springing from the most meager beginnings in the pioneer days, at a time when there was little leisure for ideal pursuits, they have grown until they have attracted thousands of music loving pilgrims every year.

The entire community takes an active part in these renditions, and from them they count time.

The first rendition took place in 1882 and was given by a chorus of fourscore voices, which had been organized by the late Dr. Swensson and trained by his wife. The chorus now has a roster of 565 voices. The orchestra is made up of fifty pieces.

In addition to the artistic uplift given to the community, which has been the home of this artistic movement, it has served as an impulse to other cities which have imitated its example.

The entire week is given up to concerts and recitals. At the close of the present season "The Messiah" will have been rendered seventy-eight times.

"The Messiah" is the ripest fruit of the genius of Handel. It was finished September 4, 1741, and produced for the first time in Dublin for charitable purposes. As the name implies, the work tells the story of the Messiah, the Redeemer of the world. The following is a synopsis of "The Messiah": The first part describes the longing of the world for the Messiah, the universal Saviour, prophesies His coming and announces His birth. Second part narrates the sufferings, death and exaltation of Christ, and develops the spread and ultimate triumph of the Gospel. Third part declares the highest truths of Christian doctrine, faith in the existence of God, the assurance of life immortal, the resurrection, and eternity of happiness.

In addition to the rendition of "The Messiah" at Lindsborg there was also the rendering of the "Christmas Oratorio" by John Sebastian Bach.

The "Weinachtsoratorium" was composed by John Sebastian Bach in Leipsic in 1734. Protestant Germany makes more of the Festival of the Nativity than in Puritan England and America. Christmastide extends from December 25 to January 7. Like Bach's Passion music it was composed for performance in the church in extension of a service to celebrate one of the chief occasions of the Christian year. The oratorio is divided into six sections for the three days of Christmas, New Year's Day, New Year's Sunday and the Festival of the Epiphany.

The first performance of the complete work after the death of the composer was in Breslau, 1844. In this country it has been given only three times, by the Bach Choir in Bethlehem, Pa.

The Luther League a Necessity

EVER since man can remember there has been springing up from time to time various organizations within the Church. The Lutheran Church was desirous of an organization that would assist in keeping her confirmed young people in the Church and true to their confirmation vows, and to create a greater spirit of loyalty to the Church.

The bud opened. It sent forth its fragrance that has filled the air until the present, and the beauty of it is with us now. This organization is known today as the Luther League.

There was a demand for just such an organization as the Luther League. In every respect it is worthy of approval and loyalty. To the young it is elevating and helpful. It supplies just the lessons which they need to give them exalted conceptions of manhood, womanhood and citizenship. To the young it is a rock on which they can rest; a source of help in bearing the burdens which weigh upon each and every one. Its rules are reason and justice; its cardinal doctrines inspire purity of thought and life; its intention is "Peace, on earth good will toward men." The Luther League is the organization whose blood circulates. Its cardinal virtues are to aid those who are in need, spiritually, and to inject sunshine into dark places. The members of this organization are not saints—simply disbursers of practical Christianity.

The Luther League aims to develop the spiritual life of the young people; increase their efficiency and render effective service in the building up of the Kingdom of God in the world. The aim of the Luther League is to furnish a training which should correspond in some degree to the industrial training of the day in secular pursuits. If we are to have active and efficient workmen in the Church in the future, it is very necessary to give to those who are just beginning the Christian life some definite Christian work to perform. Our Luther League Hand Book says as follows: "Of all the developments that mark the progress of Christianity during the latter half of the nineteenth century, perhaps none are so prominent and universal as the efforts put forth by the churches to enlist the young people in the cause of Christ. All careful observers will admit that such efforts are of the most vital importance to the successful evangelization of the world, because the young men and young women of every nation have in their keeping the destiny of that nation, and the result will be either for or against the Kingdom of Christ.

The Luther League is vitally related to the Lutheran Church. It was not left an orphan at its birth. Kindliest mother arms embraced it never to forsake it; never to neglect it; never to leave it unprotected. Always the mother has taught her own, prayed for her own and kept her own. The child would not be permitted to receive instructions from false teachers; would not be permitted to receive from any other hand when the great mother house was full of riches.

The question for us to consider is whether or nor it is necessary to have a Luther League. If you should ask me this question—and after considering the foundation upon which it is built—I readily answer in the affirmative (Yes). Has there ever been a birth of the Church that was not necessary? Does not God in the fullness of time send the blessings that are needed? The Luther League is necessary for the culture of the young people. For some reason many young people have taken confirmation for graduation from the Church. Confirmation is not a graduation from the Church, but a holy consecration to the Church, and this fact is being taught by the Luther League. The Luther League is necessary because its mission is to do good.

The General Secretary's Report

DURING the last six months the general secretary has been engaged in work in twelve different States. This required a great deal of traveling. It took him from Connecticut to Colorado, and from Minnesota to the District of Columbia.

The programs of the various conventions and rallies were exceedingly interesting. Some of them were very practical, and a few of the programs were along lines a little aside from the distinctive work of the Luther League. We found the deepest interest awakened in those meetings where the program was especially designed to help the delegates in the legitimate work of the League. We were exceedingly glad to observe a tendency in some of the older and more experienced Leagues not to overload the program. Time was allowed for the discussion of the papers and topics presented. Opportunity was afforded to present some of the problems in local league work, and to receive suggestions from experienced workers for removing hindrances. The good points, too, in the papers could thus be emphasized. Life, in this way, is put into the skeleton of the program.

It is needless to say the conventions and rallies generally were well attended. Among those present there was a deep interest in the League's work. The growth in appreciation of this agency of the Church is most encouraging. Wherever there is an intelligent view entertained of its sphere of work, and a thorough understanding of its principles, the League is stimulating activity. In the conventions and rallies we have attended recently it was a pleasure to observe an advance in this direction, judging from the reports presented and the remarks of the delegates. The diagnosis is that of a healthy condition.

During this time we were privileged to visit a number of local societies. No two local societies conduct their meetings exactly alike. Of course, this was to be expected. Some of these societies were large, some of them were small, indeed quite small. We found the best work being done under two general conditions: First, where the older and younger members of the society mingled freely together and all co-operated in the work of the League; second, where the pastor, without being foremost, yet by wise executive management directed the efforts of the society into channels of practical church work. The music in these local meetings was nearly always fine. The participation of the members was usually prompt and intelligent. It is apparent that the Church is obtaining a trained body of active workers that in a few years must prove to be an invaluable asset to the Church. The educating and training value of the League is very considerable. Said one pastor to the general secretary: "It is of vital importance that our young people shall have Lutheran literature if we are to have a Lutheran Church of the future. My experience," said he, "is that denominational literature is of the utmost importance for fostering loyalty and denominational fidelity. For this reason I have introduced the Luther League into my congregation, because it stands for something distinctive and positive in our church life, and gives our young people our own literature." This pastor is not alone in entertaining such sentiments.

Another fact that was made apparent was that the larger societies are not necessarily those that are doing the most effective work. Some of the Leagues in the smaller cities and towns, with limited membership, are among the livest and most helpful organizations in their respective congregations. The spirit in the work and the atmosphere of the meetings count for very much, whether the society be either large or small.

During part of this season's work one of the most interesting features of the work has been the conferences and institutes with the Leagues in the congregations visited. In this way we have been able to take up problems of local work and to discuss and seek for solution of the hindrances in their work. Questions have been asked and answers given. These conferences have been helpful in many ways. So we have been told by those present.

We have been privileged recently to visit some of the Laymen's Missionary Conventions. In connection with one of these conventions the following very interesting and instructive incident came to our observation:

"I know of nothing within recent years that has so impressed me as an incident that came under my observation today," said a veteran of the Indian wars of 1865-8, who bears the scars of ten years' conflict with the Sioux, Arapahoe, Cheyenne, Comanche and Apache Indians.

"I happened to be in the Young Men's Christian Association when I noticed a young white girl of probably fifteen or seventeen

years caring for a baby, whose mother sat just in front, but with her back toward me. The baby was of a dark complexion, but for the moment I did not notice the mother. In any event she was watching the nurse and her child closely, and would occasionally go over to the nurse and child.

"Presently there came into the parlor a young man neatly dressed, of a distinct Indian cast of features. Approaching the mother of the child, he embraced her gently and then, taking the baby from the arms of the white nurse, he handed it lovingly toward the mother. As they turned I saw that both were full blood Indians, the father and mother, and the baby itself possessed every characteristic of the Indian child.

"I asked the father why they were here.

"'Oh, we came down to register for the Laymen's Missionary Convention,' said he.

"It was a revelation to me. I looked back over the bloody years, when white babies were impaled while yet living on the branches of trees to die of indescribable and unimaginable torture by the grandparents of this young man I met today. And then I thought 'What hath God wrought in these few years.'

"The lesson needs no further analysis."

"That young man is Stephen Jones," said one of the officials. "He is secretary of sixty-six Young Men's Christian Associations among the Indians and is now carrying the Bible where his ancestors only a few years ago carried the tomahawk and scalping knife. He is a graduate of Carlisle, Pa., school, and is one of the brightest products of that great institution."

"And there is another story back of that," said the old veteran. "In my day it used to be Carlisle barracks. It was there we used to educate soldiers to pacify the Indians. Then it was transposed into an Indian school which has since educated scores of young men such as Stephen Jones."

The eyes of the Luther League are turned toward Pittsburgh. Here in 1895 the Luther League of America was organized. Since we are again to have the pleasure and privilege of being a guest of the Pennsylvania Leaguers, we are anxious that a full delegation from each State, district and local league shall be present. We may expect the welcome of Pittsburgh to be as hearty as the invitation extended at the National Convention in Chicago in 1908. LUTHER M. KUHNS.

Testimony of the Runesten.

(*Continued from page* 8.)

rapids and portages. At present this method of transportation has nearly passed out of existence. Lake Winnipeg has much shipping and the Red River is navigable by steamboats as far as Abercrombie, 15 miles north of Breckenridge and Whapeton, and with boats still further. The so-called "voyageurs" and early explorers used the stream as far as Lake Ottertail.. Pioneers tell us that twenty-five or thirty years ago there was considerable shipping on the Red River, but that it has diminished since the railroads came in.

The valley which we generally term the Red River Valley thus begins at Hudson Bay, continues southward along the Nelson River, Lake Winnipeg and the Red River of the North, and is closely connected with the valley of the Minnesota River. The opinion prevails that in prehistoric times before the ice fields of the North had melted away, the waters flowed south and emptied into the Mississippi. On both sides of the Red River we find the level plain 40-50 miles wide which rises only slightly above the river and which usually goes by the name of the Red River Valley. This wide valley continues south of Breckenridge and Whapeton, retaining the general character of the valley and rising only a little higher than further north.. Fifteen or twenty miles east of the river and bordering the valley on this side runs north and south a mass of highlands that forms the watershed between the Red River and the Mississippi Basin. At Moorehead the level of the valley is 905 feet above the level of the sea, while the hills near Detroit rise to a height of 1,500 feet above the sea; at Breckenridge the valley is 960 feet, while the Leaf Hills north of Lake Christina rise 1,750 feet above the level of the sea; north of Lake Traverse the valley is 970 feet, while the chain of hills that comes from the northeast and passes through Solem Township is 1,400 feet above the sea. These highlands are covered with forest, while the prairie or valley is treeless.

After making a sweep to the south of Fergus Falls, the highlands pass north of Lake Christina to the east, where a line of hills branches off go in a southwesterly direction through Solem Township in the southwest corner of Douglas County. At this point where the highlands recede and the prairie of the

Red River Valley expands and forms so to speak a bay to the eastward the Runesten was found on the west side of the highlands. Being unable to proceed any further the explorers placed a landmark on this island to designate the limit of their journey southward.

The inscription is in perfect accord with this route if we accept its plain and simple statements and do not try to foist upon it views and habits of thought that originated long afterward.

The inscription states that thirty men sailed over the ocean westward from Vinland on a voyage of discovery. When they could get no further by sea, they left their ships and ten men by the ocean to watch them while the remaining twenty proceeded in boats which they had brought with them for the purpose, and finally reached this island in Douglas County, Minnesota. Had they sailed up the St. Lawrence they could not have left their ships by the ocean; nor would there have been any reason why they should have left their ships by the ocean, as ocean steamers pass up the St. Lawrence as far as Quebec and Montreal. As they could not for other reasons have gone up the St. Lawrence River, they must have come by way of Hudson Bay and arrived at the mouth of the Nelson River, about where York Factory now stands. Again when the inscription states that they "had pitched their camp one day's journey north of this stone," it indicates that they were journeying southward from the place where they left their ships. To be sure the inscription does not say that their ships and the ocean were fourteen days' journey from this island, but with their ships on Hudson Bay and the stone in the upper part of the Red River Valley it becomes plain that they came from the North

The Pittsburgh Convention

THE city that will entertain the next National Convention ranks fifth in commercial importance in the United States and seventh in population. It lies in the center of a great coal and coke district; its waterways afford transportation southward and westward for freight in large quantities aside from the railway facilities; its hundreds of mills and factories hum incessantly for the benefit of the world in countless commodities. Chief of all, however, are iron and steel, and the smoke of the belching furnaces has won for our city the sobriquet, "The Smoky City." Rather would we be known as "The Iron City." Coal, coke, iron and steel form the bulk of the 90,000,000 tons of freight handled annually. This surpasses the tonnage of New York and Chicago combined. The Carnegie Steel Mills and the Westinghouse Electrical Plant are world famous. They are giants of their class. A visit to Pittsburgh and its sister city, Allegheny, has become an essential to a well-rounded knowledge of our country.

Nor is Pittsburgh merely a city of mills. It has very important features. Office buildings, stores of the accepted modern style like the Frick Building, finished throughout in marble and mahogany, and the Farmers' Bank Building, twenty-four stories high. Stores, too, that supply every need, after the manner of the most approved present day business methods, are to be found.

Yes! the atmosphere of our city is commercial. It gets into one's blood. It makes him hustle. But it has its counter-irritant in a magnificent public school system that takes care of the intellectual development of 40,868 children; also in the Carnegie Institute and Library with its branches, the great Carnegie Technical Schools, the Western University of Pennsylvania, and a host of other smaller institutions of higher education. We hurry from our shops, stores and offices through pleasant boulevards and tree-lined streets to our resident sections, and we spend our holidays in Schenley Park, at the great Phipps Conservatory, in Highland Park, at the Zoo, on the bosom of "La Belle Riviere," the Ohio, or in numerous enchantingly beautiful trolley rides across the tumbled hills and intervening vales.

Yes, we are busy; we may be grimy at times; we make a great noise; but we do not forget our great Church—her mission and her work.

We have something to show in that line, too, as you shall see. We will stop long enough to praise and pray, to confer on church work, and to show you the best that Pittsburgh has to show religiously, intellectually, socially, commercially.

Methods for Successful Work

BY REV. E. ORTLEPP

IN order to find the very best methods for successful work we must first ascertain the one great aim or purpose of the Luther League, which is, apparently, "to gather our young people into societies in order to concentrate, increase and direct their activity for the benefit of our beloved Church." Although it is entirely impossible as well as unnecessary that the methods be absolutely uniform in the different societies, places and times, yet the great aim mentioned must never be lost from view; it must be our guide by which to go, the ideal standard which we endeavor to reach. Our *Church—Our* Church, these two words are the Alpha and Omega of our methods. In other words, all methods must tend to make

1. *Enthusiastic Lutherans.* Let the young people learn to be proud of their glorious Church. Not that kind of pride is meant which haughtily looks down upon others and stubbornly refuses to extend the hand of Christian fellowship to those that are of the same household, but rather that pride which is born and borne by love, that pride which fills the heart with gentle emotion and the eye with tears whenever one thinks of "My Church! My Church! My dear old Church, my fathers' and my own!" Have we no reasons to be proud of our Lutheran Church?

A boy once saw two birds, one a beautifully feathered finch, the other a nightingale; he believed the brightly colored finch to be the sweetest singer, but was greatly surprised when his father told him that the plain nightingale was the one that sends forth the richest melodies. Likewise the nightingale of Wittenberg, the Lutheran Church, sings sweetly the old, old story; to know her is to love her. Therefore the methods must aim to make

2. *Intelligent Lutherans.* Teaching the doctrines of the Church does not properly belong to the Young People's Society; yet here a precious opportunity is offered to coin the gold and silver of the Catechism for practical use. How many things happen in our congregation as well as in other folds that illustrate some doctrine or can be used by the judicious pastor for warning, rebuke and praise. In such instances young people are oft astonished to find that the doctrines of the Church are not at all dreamy and mystic theories but directly concern this active, hurrying world.

Nor dare we neglect to explain the history of our Church Grand events on every side, a cloud of witnesses surrounding us, and the noblest among them all the time, the work, the person, of Luther! Luther again? "You Lutherans make too much of this man; you think almost more highly of him than of Christ." Is this true?

When yet a boy the canon of my native city in Germany died, and in his memory the cathedral bells were ringing one hour every day during a whole month. I asked my mother: "When the King dies the bells ring for one month only—is then the canon as much as the King?" The reply was: "The bells of this one cathedral ring in honor of the canon; but when the King dies the church bells throughout the whole Kingdom are ringing." Is it not so with Luther? We refer to him in glowing terms on Reformation Day, in sermons and essays now and then, but the hymns and prayers of the year, the services of the whole life, mean to say: All hail the power of Jesus' name. Let no one begrudge that we place a wreath of laurels upon Luther's tomb whenever we pass by, or that we still try to learn of our noble hero.

Intelligent Lutherans! But intelligence without a pious heart is vain. Therefore all methods must serve to train

3. *Faithful Lutherans.* Be faithful, loyal to your Church first, last and all the time. A Church as well as a man must have a character. Let us walk along Lutheran lines, and in the competition of the numerous denominations God will care for the final "survival of the fittest."

Be faithful to your congregation; be active and diligent, a help to the pastor; be prompt in attending service; join in singing the hymns; give a good example by good behavior in Church; make yourself useful in Sunday school; invite strangers. And, above all, be faithful to Jesus our Lord.

But whereas the Church of each country has its peculiar characteristics the methods dare not fail to train

4. *American Lutherans.* By this term I do not mean that self-conceit which "knows it all," nor do I mean that we should imitate

sensational methods merely because they are of American origin. I do not mean to recommend those popular socials, suppers and concerts in the house of God; nor the lazy indifference of the young men; nor the "loud" manners of the new woman; nor those very smart children that deliver long prayers in public meetings; nor those impudent young people who speak of the "old folks" as if they never knew nor accomplished anything in God's Kingdom—all this I do not mean, because it is an un-American as it is un-Lutheran.

American Lutherans I imagine to be men and women of sterling qualities, great hearts, noble souls, open minds, willing hands—men and women *who do their duty:* The men by following the call of those many thousands of young Lutherans that will be lost to us except we go after them; the women more and more by acting as "sisters of mercy" whether as regular deaconesses or kind helpers at home.

Methods heeding these four principles will not fail to be beneficial to the Luther League and, therefore, to the Church.

May God bless the Luther League of America!

On a Horse Car

"Jesus loves me, this I know."

Sweet and clear rang out the childish treble. It was on a horse car. A little girl, between three and four years old, had been out visiting with her mother, and being shy among strangers, had kept quiet till her little prattling tongue could stand it no longer. So as soon as the horses began to trot and the bells to jingle, she began:

"Jesus loves me this I know,
For the Bible tells me so.
Little ones to him belong;
They are weak, but——"

The car stopped; so did the singer. Two or three passengers got in. "Ding! ding!" went the bell. Away went the car. Away went the singer:

"They are weak, but He is strong."

A smile went around the car, but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on:

"Yes, Jesus loves me! Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so."

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted; but I know that while the song lasted every one on the car heard the gospel message. Everybody listened; everybody smiled; there was not a frown; there was not a troubled look on any face. The simple story of Jesus and His love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The little girl was fast asleep. She had "done what she could."—Ex.

Japan

The Lutheran Church Visitor publishes the following "Latest Messages from Japan":

Extract from a letter of Rev. C. K. Lippard, D. D., dated March 2, 1910:

"Our work in Saga is prospering. Our kindergarten is having a good influence. We are getting several business men interested in our church. At Easter I hope to take in six or eight good members, by transfer and confirmation. Homes are opening up everywhere to our lantern lectures. The sub-station master has offered his home for a Sunday school. In Ogi a coal merchant has offered his house if we will open a small kindergarten. Several men have called lately to inquire about Christianity, and I expect to get a position in the commercial school here at 50 yen per month. This will be a fine endorsement of Christianity. So there is much for encouragement."

Also, under date of March 5, Mrs. Lippard writes:

"I have a piece of good news for you. After a year and a half of searching we have found a house suitable for our free kindergarten. We will begin next month, and of course have a Sunday school in connection with it. It is to be called 'Mercy Kindergarten,' and only the very poor will be admitted. It is in a very poor district. One of our teachers is an enthusiast for work among the poor, and I am sure her work will be blessed. We have opened a new Sunday school in the home of the Saga station master. It is doing well. A baroness, who has been coming to my classes for years and has always been on friendly terms with us socially, but in no other way, lately joined our temperance society, and the other night opened her home and invited in her neighbors for a Christian stereopticon lecture, which Mr. Lippard very gladly gave."

Luther League Topics

Sunday After Ascension. May 8, 1910.

How Liberality Reacts upon the Giver

Prov. 3:9-10; II. Cor., 9:6-11.

Topic Reviewed by Rev. T. O. Keister, D. D.

"Honor God with thy substance." This means that God's children, as faithful stewards, are to give largely of their means to those causes that meet with God's approval. This giving is not to be done grudgingly, nor of necessity, nor because some one else has given; but it is to be done through love and gratitude to God. To give because some one else has given does not honor God. Our giving must do this if God's promises are to apply to us. The man who gives largely, in proportion to his financial ability, and who gives out of gratitude to God, is a liberal giver. The liberality of such a one reacts in various ways upon himself.

His own store of worldly goods is increased thereby. The promise of God is clear and explicit, "Thy barns shall be filled with plenty and thy presses shall burst out with new wine." This promise, varied in form but identical in spirit, is found in both the Old and the New Testaments. Contrast this plan with the world's plan. "Get all you can and keep all you get," says worldly wisdom. God's plan, by which to enrich yourself is, to give all you can. The world says, "Such a plan impoverishes one." God says, "The liberal soul shall be made fat." Loyal and devoted sons and daughters of God are daily witnessing, in their own lives, the fulfillment of this promise.

His life will be made happier. He has honored God. He has obeyed God. He has shown his love to God. He has done something for the betterment of others. He has aided the Church of his Lord's tenderest love. He has done that which will be recorded in Heaven. Such a knowledge must bring peace and joy into the heart. The man who can look up into the face of Jesus and say, "Dear Lord, I have given of my means to this cause, and to that one, because I love Thee and I want to show my gratitude to Thee;" that man has a joy in his soul that the world knows not of. Conscience is at peace. God himself speaks to such a one, saying, "Well, done! Good and faithful servant."

The extension of our Lutheran Church at home and abroad is closely connected with the topic. The Lutheran Church may not be the Church in which men of immense fortunes hold their membership. It is true, however, that her membership is composed of people who have in their possession a goodly portion of this world's good. They are thrifty people. They are saving and economical, growing in wealth. God has given to us a liberal portion. Are we honoring God with our substance? The cry "Ministers and Money" comes from North, South, East, West and beyond the seas. Are we giving liberally to these causes? Are we answering these cries? Our Lutheran people need to be thoroughly aroused to the great opportunities and responsibilities facing us. About thirty years ago, the churches in the East aided in planting a Lutheran Mission in the West. Those Eastern brethren honored God with their substance. Did God send any blessings in return? In that mission congregation the W. H. and F. Missionary Society had its birth, an organization that has contributed tens of thousands of dollars for missions. Fellow Lutherans, Luther Leaguers; we must enlarge our liberality. We must give more to aid in gathering into the fold of Christ the wandering sheep. Multitudes of our brethren are as sheep without a shepherd. Myriads of heathen are without a knowledge of God. We are responsible for this condition and unless we discharge this responsibility by generous, free hearted, liberal giving, God cannot and will not hold us guiltless. Let us aid in filling the treasuries of our Church full to overflowing with our money. Gold will abundantly reward us in time and in eternity.

Pentecost. May 15, 1910.

How the Gift of Power Came

Acts 1:7-8; 2:1-4.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Is the Pentecostal power an impersonal thing? Did the gift of power come only to the twelve apostles? Is there any great need of spiritual power today? Under what symbols is the power spoken of in the second chapter of Acts?

Truths for our own lives:

1. There is great need today for a more

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

appreciative and fervent observance of the Day of Pentecost. The Lord in His infinite love for His followers promised that they should not be left alone to live and serve in a cold and hostile world; but that the Comforter would come and with his coming they should have power. This was fulfilled on Pentecost, and the Holy Spirit dwelling in His church and with His people has been their strength.

We need a firmer grasp of this truth, so strangely forgotten or unrealized by many, that God the Holy Spirit is at this moment dwelling with the Church and in all her true members. Here lay the power of the early Christians. His person and presence and work were to them realities, for what they did was by the power of the Holy Spirit. In that fact lay the secret of their saintly lives, their prevailing prayers, their fruitful labors.

We, too, confess Him and say we believe in His power; but practically we live far below the possibilities which His presence brings within our reach. I feel that we fail to honor the Spirit by giving Him His due place in our hearts and in our work. We need as Leaguers on this Day of Pentecost to hear and cherish anew the truth that God the Holy Spirit is with His Church and His people and that with Him comes power.

II. To receive the gift of power certain conditions had to be met. They were commanded by Christ to remain in Jerusalem and "wait for the promise of the Father." This condition they fulfilled, thus showing their obedience and earnestness. They knew the power existed and they meant to have it. They were in earnest. It was also a united desire. We read in the second chapter, first verse, that they were *all* in that upper room. All there and all with one accord, the heat of desire fused all hearts into one. God wants united desire and service on the part of His people.

Then as they were praying the Spirit came. Without their earnest, united prayers the conditions would not have been fulfilled. If we desire the gift of power for ourselves, we, too, must cultivate those conditions under which the Holy Spirit can manifest His power. We must be submissive. It is said that a separate will is the cause of half the troubles in the world. It is certainly the secret of half the weakness in the Church and our own lives. In grace, as in nature, forces work along the lines of least resistance. The Holy Spirit can be resisted. He manifests His Power only where He is desired, welcomed and received. We must read God's word. His Spirit is there. "His word shall not go out empty." Those who read and study earnestly their Bibles find His Spirit.

A third condition is prayer. Individual, solitary prayer and united prayer. St. Bernard found that on the days when he was much alone in the study of the Bible and prayer he could do most for Christ. And we know that united voices and hearts praying in God's house have great power to bring down into the Church fresh spiritual power.

III. This gift of power is a power both to be and do. The Holy Spirit entering into our hearts and lives will transform us. This mighty power works to the moral and spiritual betterment of all who submit to God's will and fits us to be citizens of Heaven. It is also a power to do. "And ye shall be witnesses unto Me," said Christ, "when the Holy Ghost is come upon you."

Pentecostal power is the power to witness for Christ. Christianity advances by means of testimony. There is great need of fearless witnessing for Christ in this day. Let us pray that Leaguers old and young may have this power to witness more earnestly for their Master.

Trinity Week. May 22, 1910.

The Days of the Judges

Judges 21:25; Acts 13:16-20; Heb. 11:32.
Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or talks:

At what period in Israel's history did the Judges rule? What qualified them to be Judges? Give some incident from the history of Deborah, of Gideon and of Samson. Who was the last of the Judges? Of whom were the Judges a type?

Truths for our own lives:

I. God had commanded His people, through their leaders, Moses and Joshua, that when they came into the promised land they should obey and serve Him. They were not to go after the gods of the nations round about them. They were to destroy utterly the idolatrous peoples who occupied the land before them and break down their idols. The price of their prosperity in their new land was obedience to God and His will in this matter. At first they faithfully carried out these commandments. But after the death of Joshua a new generation arose that forgot God and

what He had done for the children of Israel. They forsook God and worshiped strange gods. They not only failed to drive out the heathen nations, but entered into close relationship with them. They even intermarried with them. The result was decadence and trouble. God, justly angry, withdrew His favor and without God they were helpless. They were oppressed, despoiled and even enslaved. These judgments brought them to their senses and, penitent, they come to God. God hears their plea for forgiveness and mercy, and delivers them from the hand of their despoilers. This God did by means of men of strong personality and godly character. These deliverers we know under the name of Judges, or more literally, "rulers of the people."

II. Forsaking and disobeying God brings trouble and punishment. There is no clearer lesson written on the pages of the history of God's people than this.

Men are still under obligations to serve God with all their heart and soul and strength. God will not look lightly upon disloyalty, and He still holds the price of continued prosperity and happiness to be obedience. When men offend God they can be sure that punishment will come in some form, and when God has once purposed to punish, He is never at loss to find agencies and instrumentalities. Oftimes we are preparing by our disobedience the scourges by which He punishes us. In the case of Israel one of their worst oppressors was Jabin, King of Canaan. This king and his people God had commanded the Israelites to drive out and destroy and they had not done it. Now Jabin brings affliction upon them, used by God to punish.

In disobedience to God we allow evils unsubdued to abide in our hearts and some day they become our oppressors. God desires obedience, not sacrifice.

III. God always hears the cry of His people when they come in penitence and delivers them from their trouble. We are accustomed to think of the days of Judges as a time of gloom and darkness. Yet what a vision it gives us of the untiring mercy of God. Time after time they cried to Him, saying, "We have sinned. Deliver us only this day, we pray Thee," and He delivered them.

Oh! the infinite mercy of God. All the experiences of God's people from the beginning until now illustrate and confirm this great and precious truth. "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon him and to our God for He will abundantly pardon." There is no more precious truth in all the Bible than this. The heart of God is always open for the return of the penitent sinner.

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First Sunday after Trinity. May 29, 1910.

Luther's Home and Boyhood

I Samuel 3:1-10; Psalm 128:1-6.

Historical Topic Reviewed by Rev. F. C. Longaker.

If it is true that the child is father of the man, it is no less true that the child's parentage and surroundings have much to do with his paternity. We are interested in the childhood and home surroundings of Luther, because they help to account for his subsequent career, and serve as a good example. Luther ranks as the most colossal figure of modern history. Without doubt he filled his place by divine appointment, and was prepared for his work in a supernatural manner. But it is equally certain that God frequently uses human instrumentalities to accomplish his purposes. As Luther was God's instrument for the reformation of the Church, so Luther's parents were largely instrumental under God in the preparation of the Reformer.

Luther's parents belonged to the sturdy, honest, industrious and religious folk of the Harz region. The home into which the Reformer was born had little to distinguish it externally from the other homes of the neighborhood, except that it may have been even more humble. But the birth of Martin in the humble miner's cottage at Eisleben on November 10, 1483, gave the father a wider outlook into the future. He recognized the training and education of the son as a weighty responsibility, and at once began to cast about for means to discharge it. This resulted in the removal of the family to Mansfeld soon after Martin's birth, because at Mansfeld better opportunities were offered. To give his child the best of which he was capable, Hans Luther recognized as a God-imposed duty, and he bravely set out to do it. And this trait was transmitted to the Reformer: the recognition of duty was a divine call from the performance of which no amount of adverse circumstances could make him swerve.

Life in the home of Luther's childhood was severe and strict. But both were the result

of his parent's love for their children. They were honest with themselves. What they believed to be right was done at any cost. The utmost obedience was rigidly exacted. They ruled their family as they believed God ruled them. If their methods were wrong, their purpose was sincere; and such sincerity of purpose, when the light comes, begets apostles and reformers. From Paul's notices of himself, his childhood must have been much similar to that of Luther.

Luther's home in childhood was devout and religious. The father often bent over the child's cradle in earnest prayer. Martin himself was early taught to pray. His mother taught him the Ten Commandments, Creed, and the Lord's Prayer. It was the aim of his parents to rear him as a child of God, and this they did conscientiously according to their light.

Luther's school days began early. When yet too young to walk the distance, his father carried him to school; and later this office was performed by an older schoolmate. The teacher was rough, cruel and incompetent. As high as fifteen times in a morning the young child was flogged for the most trifling things. Attempts were made to teach reading, writing and arithmetic, supplemented by some religious instruction. Yet, in such a school as this, young Martin learned much of the Psalter and some excellent hymns, of which he made good use in later years.

At the age of fourteen a better school was found for him at Magdeburg, where he supported himself by singing for alms before the doors of the wealthier citizens. A year later he was transferred to Eisenach, that he might be among some of the family's relations. These seem, however, not to have cared for the boy; and his experience at Magdeburg might have been repeated but for the kindness of Madame Cotta, who gave him a home for the remainder of his stay at Eisenach. Here he experienced the wholesome influence of this cultivated Christian woman; and, unembarrassed by anxiety for daily bread, he spent his time in the prosecution of his studies and in the fear of God. After four years at Eisenach, he entered the University at Erfurt in the summer of 1501.

From this child of humble circumstances and parentage, but of intensely earnest religious surroundings, God raised up the greatest man since the days of Saint Paul—Martin Luther the Reformer.

Emperor William Memorial

(*See page* 1.)

Our illustration is an equestrian statue of Emperor Wilhelm the First. It stands in old Nuremberg.

Nuremberg is a quaint German city. Its old fashioned buildings; its streets, narrow and winding; its old wall surrounding the ancient portion of the city are full of interest. The old castle, with its tower and chamber of torture, all so well preserved notwithstanding their age, lend a fascination to Nuremberg that holds your attention from the time you enter until you leave this storied city. Here Hans Sachs wrote, here Albrecht Durer lived. The street and house also are shown where Luther lived for a time. The architecture of Nuremberg is exceedingly quaint and curious. This city was famous in the time of the Reformation, for here was fought what was practically a drawn battle between Gustavus Adolphus, the great Swedish hero, and Wallenstein.

The illustration shows a type of quaint architecture at the back of the monument. The Germans were profoundly attached to their old Emperor Wilhelm the First. The base of this monument is surrounded with beautiful flowers and wreaths. Every day people may be found standing there in admiration, not only of the flowers, but of the man they are intended to honor.

Daily Bible Readings.

Monday, April 25—Joshua 1:10-18.
Tuesday, April 26—Joshua 3:1-17.
Wednesday, April 27—Joshua 6:12-27.
Thursday, April 28—Joshua 7:10-26.
Friday, April 29—Joshua 8:1-29.
Saturday, April 30—Joshua 11:10-23.
Sunday, May 1—Joshua 1:1-9.
Monday, May 2—Prov. 11:23-31.
Tuesday, May 3—Prov. 19:16-23.
Wednesday, May 4—Prov. 22:1-9.
Ascension Day, May 5—Acts 1:1-11.
Friday, May 6—Gal. 6:1-10.
Saturday, May 7—Luke 6:27-38.
Sunday, May 8—Prov. 3:9-10; II Cor. 9:6-11.
Monday, May 9—Acts 2:5-13.
Tuesday, May 10—Acts 2:14-21.
Wednesday, May 11—Acts 2:22-36.
Thursday, May 12—Acts 2:37-47.
Friday, May 13—Romans 8:1-17.
Saturday, May 14—I Cor. 12:3-11.
Sunday, May 15—Acts 1:7-8; 2:1-4.
Monday, May 16—Judges 2:1-16.
Tuesday, May 17—Judges 4:1-24.
Wednesday, May 18—Judges 7:4-22.
Thursday, May 19—Judges 11:29-40.
Friday, May 20—Judges 15:9-20.
Saturday, May 21—Judges 16:16-31.
Sunday, May 22—Judges 21:25; Acts 13:16-20; Heb. 11:32.

The custom that a bride adopts the name of her husband as her own was established by a law sanctioned by Queen Elizabeth of England.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH
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C. C. EISEMANN, Chicago, Ill.
AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

Interdenominationalism is commendable in some features. But the time is remote when the religious denominations shall be one great, united Church under one name. Recent events, such notably as that in the Salvation Army, the schism in the Evangelical Association and the United Brethren, and now in the rise of the "Christian Catholic Church," show how futile is the idea of union. It is as undesirable and impracticable amid present conditions as Utopia. In the meantime if the great Lutheran Church can be led by the Holy Spirit into practical working harmony in all its general bodies, we can then with safety exercise ourselves in the matter of union with all evangelical denominations. The center of gravity for such union will then be found very near that of the great united Lutheran Church of the future.

It is a sign of health and vitality that missions is uppermost in the Church. It engages a large part of the attention of the Church. It is worth while to study the missionary activities of the Church today. We hail it as a sign of promise. We advise keeping in touch with the forward movement for missions so widely attracting and so deeply interesting laymen in the Church all over the country. It stands for growth. Look at the tree. It buds, it leafs, and it sends forth branches. The live church is missionary in spirit. It is the missionary spirit which makes the Church fresh and vital, causes it to expand and grow, and each year add to its girth and strength. In various ways as well as in augmented service missions tones up the life of the Church. The spirit of advance and for a forward movement in missions is one of the striking features in Church life today, and for the future it means much more than we can tell.

—

Old-fashioned preaching is not out of date. It has a value and it is appreciated. This is illustrated by the following incident: Bishop McIntyre, of St. Paul, Minn., recently delivered an address to the students seeking admission to the Troy Methodist Conference, in which he coined a phrase whose aptness overbalances its possible lack of dignity. "Ragtime preaching," said he, "is not what is needed." He deplored the "pitchforking" of poetry, politics, literature and travel talk into sermons, and told the candidates they would attain the only kind of success which a clergyman should strive for by ardently preaching the great truths of the Church, but not by following the custom of clergymen who "serve religion cold." Also, the bishop exhorted them to be content with small salaries, and not to seek continually for better appointments.

—

Editorially one of the leading and influential New York papers commented as follows on the bishop's address: "Sturdy old doctrine, the sort of talk which is not the fruit of any

kind of modern thinking, of any faith diluted with an eye to expediency or an ear to Mammon, with a hand open for personal benefits or a foot turned toward the way of the scornful. Steady, unswerving devotion to that which is written unglossed by the critics. Talk for fishermen apostles, missionaries, men with no marching orders except the old 'Go ye and preach the Gospel.' After all, the pews respect that sort of talk when it falls from the pulpit. Tough old sinners know the difference between straight talk like that, with its appeal to the highest ethical instinct in man, even though the smell of brimstone has lost its power to move the soul. It is not reported that the bishop specified brimstone as an ingredient in the theological spring medicine whose administration he urged. But he knew, as everybody ought to know, that rosewater is not a tonic, and that the church which depends on tawdry—or even overornamental—images of religion in place of simple exhortations to clean minds and pure hearts grows more pitifully ineffective every year."

—•—

When the preacher expounds the Bible, and measures men and actions by its standard, and when he does not forget that he is preaching instead of lecturing, earnest men will listen to him. There are men who do not like sermons, men who stay away from church, but a preacher who preaches God's word will not lack for listeners who will be gainers by his words, and the men who hear him will return to hear more of the same kind of preaching.

—•—

The United States Steel Corporation is far-sighted. It has taken an advanced and admirable position in regard to Sunday labor. They have issued an order abolishing Sunday work. Of their own accord, the officers of the corporation have curtailed the hours of weekly labor at all steel works, rolling mills, shops, quarries and docks controlled by them. As they have no less than 200,000 men on their payroll, the far-reaching character of this change is as obvious as the fact that it means a large increase in the annual net cost of operation. In Allegheny County alone 13,000 men are said to work seven days in the week, year in, year out. Most of this Sunday labor has heretofore been defended as unavoidable, and it is not yet to be wholly done away with. But there is so much just criticism of corporations in their various capacities that it seems to us only proper to draw special attention to an unselfish and enlightened act like this one. We believe that one of the great Western railroads has also taken action recently, reducing its Sunday train service. The company has notified the heads of all companies that "all of us expect and insist that hereafter the spirit of the resolution will be observed and carried into effect." The president says: "I emphasize the fact that there should be at least twenty-four continuous hours' interval during each week in the production of ingots." This means an immense easing of life for thousands of men the country over. The moral law, if no other, dictates the release of a worker for at least one day in every seven. Indeed, to many workers, this period is the one thing that makes life bearable. To work 365 nights or days in the year is something that should be expected of no man, no matter what the trade. This action is in harmony with the Third Commandment. However man may regard this action, let us accept and be thankful for the fact. It is a move in the right direction. Now let the men set at liberty not despise God's word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it in the true spirit of the Third Commandment. We repeat that it is a gratifying and hopeful sign when a great corporation goes as far as this one has in easing conditions of life for so many of its employees. It is encouraging proof that the modern enlightened business concern is rapidly acquiring that heart for its employees which it has far too often been without in the past.

A Gentleman

In the United States Senate, in a memorial address on the late Senator McLaurin, of Mississippi, the scholarly Senator, Mr. Lodge, of Massachusetts, used the following language, which is worth remembering:

"Among the many excellent words which have been driven into exile, spoiled, discredited, vulgarized by misuse, abuse and indiscriminate and meaningless application, none has fared worse than those fine old words 'gentleman' and 'lady.' They have been flung about as if they merely indicated sex and species, and most people shrink from them because they seem to have lost reality and become a kind of cast off finery. They have been treated as if they did not possess a deep significance, all the deeper as the idea of rank and artificial distinction has faded from them and been replaced by a conception of character and conduct, of manners and beliefs which no other phrase conveys.

"Yet it is sometimes impossible to express one's thought except by using the word 'gentleman,' although it should never be employed lightly or unadvisedly. Even where it is properly used and justly applied, it is too often narrowed by coupling with it qualifications of place or time, like a 'fine old English gentleman,' or 'a gentleman born,' or 'a gentleman of the old school.' To do this is to confuse the incidental and accidental with the permanent and essential. Manners vary with place and time; they are important, but after all are only 'letters commendatory,' as Queen Isabella called them. Customs and standards of behavior change, but a gentleman in the highest and truest acceptation must always and everywhere and at all epochs have been the same, for the word could not otherwise fulfill the idea which it conveys and which has been slowly formed through centuries of time.

"Take two of the greatest sons of men, Cæsar and Napoleon. Although it would require many pages to tell my reasons I am none the less sure that the Roman was a gentleman and that the Corsican, for all his marvelous genius, was not. The greatest soldier, and one of the geatest diplomatists produced by the English-speaking race was the first Duke of Marlborough; one of the greatest men of all time was George Washington. I am sure that George Washington was also a great gentleman and that John Churchill was not. When Thackeray sought to show that George IV., commonly called in his day 'The first gentleman in Europe,' was the reverse of everything that a gentleman ought to be, he contrasted the King at his coming-out ball as Prince of Wales with Washington resigning his command at Annapolis. It is a very noble passage, and then Thackeray tried to define a gentleman. Perhaps no one has come nearer to the ideal we all have in our minds. 'What is it to be a gentleman?' he asks. 'Is it to have lofty aims to lead a pure life, to keep your honor virgin, to have the esteem of your fellow citizens and the love of your fireside, to bear good fortune meekly, to suffer evil with constancy, and through evil or good to maintain truth always? Show me the happy man whose life exhibits these qualities, and him we will salute as gentleman, whatever his rank may be.

—♣—

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings, I would fly." I used to answer: "If the Lord bid me fly, I should trust for the wings."—John Wesley.

—♣—

A Christian is a man to whom Jesus Christ intrusts all his fellow men; nothing can be foreign to him which concerns any one of his brethren.—Henry Perreyve.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—St. Andrew's congregation, a mission in the Ridgewood section of Brooklyn, consecrated a portable chapel. Field Missionary Rev. P. C. Wike is the acting pastor.

—The Church of the Ascension, Brooklyn, Rev. Frederick Schaefer, pastor, laid the cornerstone of its new building April 3.

—On May 17 Rev. Leo Koenig will celebrate the thirtieth year of his pastorate of St. Paul's Church.

Chicago.

—The Rev. A. H. C. Both succeeds the late Rev. Louis Lochner in the pastorate of Trinity Church. His installation took place March 13.

—Capernaum Church, Rev. Carl Henderson, pastor, consecrated its new chapel on Sunday, April 3.

—St. Luke's Church, Rev. M. F. Haberland, pastor, will celebrate its tenth anniversary soon. It began with ten members.

—Unity Church, Rev. David A. Davy, pastor, has become self supporting.

—Rev. G. B. Hancher has resigned the pastorate of Holy Trinity Church.

—Calvary Church, Rev. J. M. Bramkamp, pastor, will erect a new church building, at a cost of about $10,000.

Pittsburgh.

—St. James' Church, South Side, has reduced its indebtedness by $1,600.

Buffalo.

—The forty-sixth anniversary of St. John's Orphan Home was celebrated recently.

Kansas City.

—Rev. Andreas Bard, Ph. D., has accepted a call to the First Lutheran Church.

Milwaukee.

—The Rev. Paul L. Kunzmann has resigned the pastorate of the Church of the Reformation, to take effect June 15, and will sail June 23 for a recreation trip through Europe.

Denver.

—At a recent meeting of the men of St. Paul's Church, Rev. R. B. Peery, Ph. D., pastor, it was unanimously decided to increase the offering to foreign missions this year from $250 to $600.

Harrisburg.

—Rev. T. B. Thomas resigned the pastorate of the Church of the Redeemer of this city in March and accepted a call to St. John's Church, Boiling Spring.

Jersey City.

—Rev. Frederick Brezinski, formerly of Ellenville, N. Y., succeeds Rev. R. A. Hafer as pastor of Holy Trinity Church.

Miscellaneous.

—Thiel College is making a strong effort to secure sufficient funds for the proposed new building. The citizens of Greenville are generously supporting the college.

—The late G. F. Johnson, of Tustin, Mich., bequeathed $1,000 to the foreign mission work of the Augustana Synod.

—The robe worn by Rev. and General Peter Muhlenberg, at Woodstock, which he dramatically threw off to expose his soldier's uniform, is now in the seminary at Mount Airy. Among the curios at the Susquehanna University is the general's book of chemistry. It is dated London, 1720. A part of the title is: "A Course of Chemistry, Containing an Easie Method of Preparing those Chymical Medicines which are used in Physick."

—Fourteen thousand five hundred persons have left the Orthodox (Greek or State) Church in Russia since October, 1905, and have entered the Lutheran.

—North Star College, one of the younger institutions of the Augustana Synod, and located at Warren, Minn., has perfected plans for the erection of a $30,000 building during the coming summer. The enrollment for the present scholastic year to date is 160.

—The Norwegian Lutherans have accepted the offer of 200 acres of valuable land on Belle Mountain, Wash., by Mr. Oliver Andrewson, on which is to be established a rescue home for the wayward. The plan is to receive exprisoners, the unemployed and helpless, to give them a temporary home under Christian influence, and to help the wayward to find their way back to a life of honesty and usefulness.

—The fifty-fourth annual commencement exercises of Irving College and Music Conservatory will be held May 28 to June 1, inclusive. The college dramatic club will present "As You Like It" the evening of Saturday, May 28. The baccalaureate sermon will be preached Sunday morning, May 29, by Prof. Jacob Fry, D. D., Philadelphia. The annual address to the college Y. W. C. A. will be delivered the same evening, by Rev. A. B. Van Ormer, Ph. D., Shippensburg. The glee club concert will be given Monday morning, May 30, and the grand concert by the music class of 1910 the same evening. The alumni exercises will be held Tuesday morning, the annual meeting of the board of trustees Tuesday afternoon, the president's re-

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ception Tuesday evening. The fifty-fourth annual commencement will be held Wednesday morning, June 1. Students are in attendance from many States. The college dormitories are full to their capacity. The college is having the best session in its history.

—The Lutheran Standard says: "Now for a heroic effort to federate the Lutheran synods which are one in doctrine, accepting all the standards and symbols of confessional Lutheranism! Who will lead? The waste of men, energy and means is unjustifiable before men and a sin before God. Who is sufficient to break the spell of prejudice and jealousy?"

—St. John's Church, Pen Argyl, Pa., Rev. G. W. Fritch, pastor, has received a bequest of $1,600 from the estate of the late John Winsborough.

—The Lutheran Summer Assembly, to be held at Avon-by-the-Sea, N. J., August 16-25, promises a most interesting time to all Lutherans east of the Alleghanies. The program committee met in Harrisburg on the 4th inst., completing the program. All possible Lutheran talent is being used, and the cream from other denominations—ministers, professors, lecturers, singers and specialists in every line. The afternoons are to be given to recreation; the mornings to Bible study and lectures on religious subjects; the evenings to lectures, concerts and entertainments of various sorts. It will be a time of rest and refreshing and inspiration for better service. In your summer planning keep Avon-by-the-Sea uppermost in your thoughts.

—There is one Christian minister for every 500 of the population of the United States, and there is but one in every 114,000 in Japan, one in 165,000 in India, one in 222,000 in Africa, and one in 437,000 in China.

—Forty years' work in India by the General Council shows work established in 426 villages, a list of 300 congregations, 10 churches, 161 schools, 20 missionaries, 327 native helpers, 15,000 Christians, 3,000 Sunday scholars, 5,600 weekday pupils.

—Although Islam is considered a hard field for the missionary, it is a fact that during the lifetime of Mohammed there were converts from Mohammedanism. Dr. S. M. Zwemer gives the following refreshing figures: In North India there are 200 pastors who were once Moslems; in South Africa in one station there were 30 baptized in one day in 1906; in Sumatra the Rhenish Missionary Society has 6,500 converted Mohammedans and 80 churches; in Java there are 18,000 Christians who were all once Mohammedans, and every year between 300 and 400 are baptized in the island.—The True News.

—In the consistorial district of Moscow and in Southern and Asiatic Russia there are 450,000 Lutherans.

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—Rev. G. H. Dalman, formerly a Moravian, now a Lutheran professor in the University of Leipsic, will become pastor of the Church of the Redeemer in Jerusalem. He is the head of the German Archæological Institute in Jerusalem.

—Emperor William presented a Bible, finely bound and "silver mounted," to St. Stephen's Church, in Wausau, Wis. On a flyleaf he wrote: "God is love; and he that dwelleth in love dwelleth in God, and God in him. I John 4:16."

—A Swedish Lutheran in Tacoma has promised $1,000 a year for five years toward the erection of a church. The condition is that the rest of the congregation raise $2,000 a year. Those Swedish Lutherans will have a church in Tacoma of which they and all Lutherans will be proud. It will represent faith and sacrifice.

—The Missouri Synod has 1,910 pastors, 2,661 congregations and 521,130 communicant members.

—The Evangelical Church in Australia has 535,000 members, more than half of whom are German speaking; 150,000 are Czechs (Bohemians); 90,000 are Poles. The Lutherans (officially members of the Evangelical Church of the Augsburg Confession) number 400,000; the Reformed (of the Helvetic Confession), 135,000.

Hospitals by rail is an experiment which is being tried in the Belgian state railways. The cars are forty-eight feet long, and are furnished with eight movable couches, a dispensary, an operating room, besides a complete set of roadmaking appliances. If this plan succeeds well, the Belgian Government is proposing to equip every important center with hospital cars.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

Luther League of America

Statement No. 18

From March 1, 1910, to March 31, 1910.

PER CAPITA TAX.

L. L. of Trinity Church, Sioux City, Ia.....	$1.00
L. L. of Transfiguration, Pottstown, Pa.....	10.00

L. L. of German Luth. Church, New Haven, Conn.	12.50
New York City League	12.00
	$35.50
Previously reported	1,478.93
	$1,514.43

DUES.

Northwestern Central of Penn., $3.00, 1909; $1.00, 1910	$4.00
First Eng. Luth. Church, Columbus, Ohio	8.00
Oregon, Wash., Bi-State League balance, 1908	2.50
Oregon, Wash., Bi-State League, 1909	10.00
	$24.50
Total receipts	$1,538.93

Respectfully submitted,

C. T. A. ANDERSON, Treas.

Chicago, Ill., March 31, 1910.

NEW YORK.

—The annual convention of the Luther League of New York will be held in New York City, May 18-20. The keynote selected is "Inspiration and Conquest," upon which basis an interesting and practical program has been planned. The sessions will begin on Wednesday afternoon and close on Friday morning.

The convention headquarters has been located at the Hotel Empire, at Broadway and Sixty-third street, Manhattan, within a few minutes' walk of Holy Trinity Church, where the business sessions of the convention will be held. Rooms can be had as low as $1.50 per day each for two in one room, and $2 per day will secure a single room, with bath. The local committee on arrangements has planned to give the delegates a pleasure excursion on Friday afternoon.

Brooklyn District.

—A chorus of one hundred voices, composed of members of the various Brooklyn churches, is rehearsing for the grand rally in connection with the New York State Luther League convention, to be held at the Academy of Music in Brooklyn on the evening of Thursday, May 19. At a recent meeting of this body it was decided to make this chorus a permanent organization, and officers were elected as follows: President, Rev. E. E. Fischer; vice-president, Mr. C. F. W. Fritschler; secretary and treasurer, Mr. J. G. Ernst; director, Mr. H. G. Schweitzer, organist and choirmaster of Christ Church. It is expected that this new chorus organization will fill a long felt want in Brooklyn Lutheran circles.

Buffalo District.

—The Luther League and the Cornelian Men's Society of Grace Church, North Tonawanda, gave a surprise reception, on the evening of April 6, to Mr. Benjamin Lindhurst, president of the Cornelian Society.

Albany and Susquehanna District.

—The Luther League of Bethany Church, Central Bridge, Rev. A. L. Dillenbeck, pastor, though less than a year old, has developed into a center of effective power in the church life. There are still only 14 members, but an interesting study of the Topics is maintained, one leader serving for a month, and much good is derived from this study. The Review circulates to the extent of fifteen copies in the League and the Junior League, the Hymnal is used, and the first reading course was recently secured. This League will entertain the convention of the Albany and Susquehanna District League this year.

—The Luther League of Mt. Tabor Church, Syracuse, N. Y., held its annual social session Tuesday evening, April 5, at the church parlors. This session is given each year in honor of the newly confirmed. Ten new members were accepted by the League on this evening. Following the regular business meeting, refreshments were served. The proceeds of an Easter concert which the League held Easter Monday and Tuesday amounted to over one hundred dollars. The League has elected the pastor as a delegate to the State Convention, which will be held in Greater New York in May.

NEW JERSEY

—After several years of only moderately successful life, the Luther League of Holy Trinity Church, Hoboken, Rev. Charles T. McDaniel, pastor, was reorganized a year ago this month. At the time of reorganization there were only six members. The number has increased to fifteen, and all are imbued with the spirit of determination to be useful in the church. In May last a successful musical and literary entertainment was given, netting sufficient proceeds to make some needed repairs to the church building. At the regular monthly meeting of the League, held on April 12, the following officers were re-elected to their respective offices: John Bothe, president; Miss Freda Hoch, vice-president; Miss Charlotte Bothe, treasurer; Miss Frances Beckmann, financial secretary; Miss Adel Vorrath, corresponding secretary; Thomas Jacobsen, recording secretary.

PENNSYLVANIA

—The next convention of the Luther League of Pennsylvania will be held in Zion's Church, Meyersdale, Rev. C. P. MacLaughlin, pastor, on October 22, 23 and 24, 1910.

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York District.

—In Trinity Lutheran Church, Wrightsville, Rev. G. William Millar, pastor, a flourishing and active Luther League is maintained. The membership increased recently from 71 to 86. A weekly devotional meeting is held at members' homes. A chorus of twelve young men sings at these and other meetings of the League. The officers are: President, Mr. Caleb Drenning; vice-president, Dr. B. F. Aumiller; treasurer, Mr. William Baldwin; recording secretary, Mr. Stephen Abel; corresponding secretary, Miss Emma Weidner. This League would be glad to exchange ideas with other Leagues about successful methods for summer work.

Greensburg District.

—The Junior Luther League of St. James' Lutheran Church, Ligonier, Rev. C. A. Naumann, pastor, raised $26.40 for Porto Rican work so far this year, and are now about to purchase a complete set of vestments for the church.

Lancaster District.

—Three former members of the Luther League of Holy Trinity Church, Lancaster, Pa., are now missionaries in foreign fields. One of them, Mr. Lloyd H. Snyder, a lay worker at Seoul, Korea, will be in this country on furlough during this summer.

Pittsburgh District.

—As St. Peter's Church, Evans City, was without a pastor during the Lenten season, the Luther League undertook the conduct of the services on Wednesday evenings. The meetings were well supported by the members of the congregation. This church has now called Rev. R. W. Yeaney, of Freeport, Pa., to its pastorate.

VIRGINIA

—The Luther League of the College Church, Salem, Rev. Charles K. Hunton, pastor, is collecting a chancel fund in anticipation of the needs of the proposed new church edifice. The ladies are gathering an organ fund.

OHIO

—The next State convention of the Luther League of Ohio will be held in St. Matthew's Church, Toledo.

—The Luther League of Grace Church, Con-

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Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

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P. O. Box 876,
New York, N. Y.

neaut, Rev. J. C. F. Rupp, pastor, presented the church with an altar and hymn boards.

ILLINOIS

Chicago.

—The Luther League of the People's Church recently contributed $100 on the church debt.

—The Augsburg English Lutheran Church was organized April 10, at Seventy-first and State streets, with thirty charter members, by the Rev. John F. Seibert, synodical missionary of the Synod of Northern Illinois. Short addresses were made by Revs. T. B. Hersch, L. J. Motschman, D. A. Davy, B. F. Grenoble, R. Lazarus, G. P. Kabele, J. M. Bramkamp, G. B. Weaver, and Messrs. C. J. Driever and Ira Ladd.

—A Luther League of fifty members was organized recently at Dongola, Rev. S. D. Steffey, pastor. The organization has a good beginning and is accomplishing effective work.

MINNESOTA

—The Luther League of the First Church, Duluth, held a meeting March 3, at which Governor Eberhart was the speaker. He spoke on "The Church and Citizenship."

IOWA

Eastern District.

—The Eastern District Luther League will meet in convention at Muscatine in May.

MARYLAND.

Baltimore District.

—At the last meeting of the District Luther League the address was delivered by Rev. M. L. Enders, of Catonsville. His subject was "The Holy Land."

—The quarterly convention of the Luther League of Berks County was held recently in Elias Church, Newmanstown. Representatives were present from nearly all the local Leagues of the District. The delegates and visitors were royally entertained by the Elias Luther League, and the program was along the line of church extension. All of the speakers held the attention of the delegates and visitors in the well filled church.

CONNECTICUT

—The fourth annual convention of the Luther League of Connecticut will be held in New Britain, Conn., under the auspices of the English Lutheran Church of the Reformation, Rev. Aug. Rohrig, pastor. The convention will meet in St. John's German Lutheran Church. The date has not yet been decided upon, but will probably be the 17th or 25th. There will be two sessions. The afternoon session will be devoted to business and discussion of the topic. The evening service will be a rally. The choir and its soloists will furnish special music. There will be either one German and one English address or two English addresses. The speakers will be announced later. The local Leagues will entertain the guests.

—

I came from God, and I'm going back to God; and I won't have any gaps of death in the middle of my life.

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It is a very good thing for our Juniors to form the habit of attending church regularly. A good habit keeps us in the right way, and is very easy when we become accustomed to it.

—

In order to enjoy the service intelligently it is a great profit to study the order of worship that is used, and join heartily in the singing and responses.

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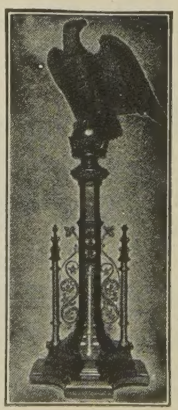

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Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

The Junior Leagues. April, 1910

FOR COMMUNICATIONS, ADDRESS C. ELVIN HAUPT, D. D., LANCASTER, PA.

THE CALENDAR FOR APRIL.

3.—First Sunday after Easter. Birthday of George Herbert, a godly English poet, in 1593.

10.—Second Sunday after Easter.

17.—Third Sunday after Easter.

18.—1521, Luther at the Council at Worms.

24.—Fourth Sunday after Easter.

30.—Inauguration of Washington (1789) as first President of the United States.

Notes.—As, during Lent, a period of forty days is passed, devoted to thought upon the nature of sin and the need of Christ as the Lamb of God, and our Saviour, so likewise do we observe a period of forty days after Easter filled with joy because Jesus has become our Saviour from sin and death and also has arisen from the tomb; proving how possible it is for Him to be our Resurrection and our Life. During Lent, however, we omitted the Lord's Days, but during the time of joy after Easter we can count them in, for there is no time more gladsome than the Lord's Day, if well spent for His sake. The forty days after Easter close on the Thursday of the ascension of Christ to heaven: that being one of the most glorious facts in all the church year.

KEYS to open a Bible verse. Romans 8:34: "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Of whom does this verse speak? How many acts of His are spoken of? What was strange concerning His death? Why did He die? Is anything very wonderful as to His rising again? Prove that He rose again. Where is He now? How came He to be there? Is He anywhere else? Why is He at the right hand of God? Is not the word condemneth a reference to some great future event? What is that event? Why will it occur?

THE dissected verse of the March REVIEW was Ephesians 6:1.

The dissected verse for April: "But—God—be—the—victory—which—through—us—Jesus—Christ—giveth—thanks—to—our—Lord." Who can place these words in their proper order and give the location of the verse?

Queries.—Who can tell why some books are called historical and some prophetic in the Bible? What is a lectern? Why are pulpits placed in churches? Why is the Bible called the Word of God?

Thoughts.—The less you think of what others ought to do for you, and the more you think of what you will try to do for the good of others, the more of a Christian you will be.

No doubt the Lord has purposely not told us of all the beauty of the city of heaven lest we be no longer content to tarry here among the sinful things of earth.

God, like His miracles, is above proof. He needs no proof.

Dates.—April 2, Paul Fleming, the hymnist, died, 1640.

9, 1729.—Death of Thomas von Westen, the great missionary.

19, 1529.—The solemn protest at Speyer. 1560—Death of Philip Melanchthon.

20, 1558.—Death at Wittenberg of John Bugenhägen.

On April 19, 1888, the Luther League of New York City was formed with six organizations. This was the beginning of a far-reaching work.

Subjects for Debate.—Japan will become a Christian nation by 1920. Home missions are more important than foreign missions. That our League could be developed more rapidly than it is.

Aids in League Work.—The blackboard, the sand map, charts, the organ and other instruments, the hymnal the Helper, the Topics, the Holy Bible, Luther's Small Catechism.

BETTER no Sunday than a lawbreaking one.

History is brimming with the mercy of God.

Wrong expressions are due to wrong impressions.

God's word is life to us; falsehood is death.

God is perfect. Therefore He finds nothing impossible.

WHICH of our boys has determined, by the help of God, to be a minister?

Who will go out into the heathen world to be a missionary?

Which of our daughters will become a deaconess of the Church?

Which of us will be a missionary at home by working to build our own congregation, school and League?